THE BOOK OF LAMENTATIONS

Chantable English version with tropes
by Len Fellman June 24, 2019

CHAPTER 1

1:1 How | she sits alone
the city once full of people.
[She has become] like a widow,
the greatest[among the nations],
the princess among the provinces.
She is reduced to slavery.

2 She weeps bitterly [in the night].
Her tears [run down her cheeks].
There is none to comfort her,
[from all her lovers].
Her companions[have all betrayed her];
they have become her enemies.

3 Judah is exiled in affliction
[and by hard labor].
She[sits among]the nations
but she finds there no relief.
All her pursuers overtook her,
in her dire straits.

4 The roads to Zion are mourning
for want of festival pilgrims.
All her gateways are deserted.
Her priests are groaning.
Her maidens are afflicted;
she is embittered.

5 Her oppressors
have become her master;
her enemies prosper.
Since God has aggrieved her,
for the greatness of her sins.
[Her young children]
have left her as prisoners,
before the oppressor.

6 Gone from the daughter of Zion,
[is all her splendor]. Even[her leaders]
[have become like deer]
that find no pasture,
that flee without strength,
before their pursuer.

1:7 Jerusalem remembers
her days of misery[and her roaming];
All[of the treasures]
that were hers in the days of old
[when her people]fell
[into the hand of the enemy],
and there was none [to help her].
The oppressor[did gaze at her]
and laughed at her downfall.

8 Jerusalem has sinned very grievously.
Therefore[she has become]an outcast.
[All who honored her] [now despise her],
[for they have seen]her nakedness.
And she herself sighs, and turns away.

9 Her uncleanness[clings to her skirts].
She never thought
[this would be her end].
She descended[amazingly low].
There is no one [to comfort her].
Behold, Adonai, my affliction,
because the enemy is triumphant.

10 The oppressor
has spread out his hand
over everything[that she treasured].
[For she saw]the nations
invade[her holy place],
whom[You had forbidden]
to attend Your assembly.

11 [All her people]are sighing,
searching for bread. [They gave up]
[their most precious things]
[in exchange for food],
to restore their life.
See, Adonai, and behold,
for I have become so despised.

12 May[it not befall you],
all you[who pass by]!
Behold, and see
if there be pain[like my pain]
which was meted out to me.
[with which]Adonai[has afflicted me]
on the day [of His fierce anger].

1:13 [From on high]
he sent a fire into my bones,
[which overpowered them].
He spread [a net for my] feet;
[he hurled me]backwards.
[He has left me]deserted.
[All day long] [I endure sickness].

14 [Weighing me down]
is the yoke of my transgressions.
[By His hand] [they were lashed],
and thrust upon my neck;
It saps my strength.
The Lord[has given me over]
[into hands] that I can't withstand.

15 The Lord has trampled
all the warriors[that are in my midst].
[He has called] [against me]
an assembly to crush[my young men].
[As in a press], the Lord has trodden
fair maiden,[daughter of Judah].

16 [For all of these things] |
I [am crying].
My eyes—my eyes are flowing in tears,
[because so far] [from me]
[is any comforter]
to restore my soul.
My children [are in despair]
because the enemy
has proved too strong.

17 Zion stretches out [her hands].
[There is] [no one] [to comfort her].
God[has commanded]
[concerning Jacob]
[that his enemies] [should surround him].
Jerusalem[has become]
[a thing unclean]among them.

18 Righteous[is He], Adonai,
for I rebelled[against His word].
Listen now,[all you peoples],
and behold[my agony].
My maidens and young men
walked into captivity.

1:19 I called[to my lovers]:
they[deceived me].
My priests and my elders,
[breathed their last] [inside the city],
[as they sought]food[for themselves]
[to restore]their souls.

20 See, Adonai, my distress;
my innards[are churning].
My heart[has turned over]within me,
because I rebelled so grievously.
Outside, the sword strikes down,
At home, it's like death.

21 [They have heard]that I[am sighing].
[There is none]to give comfort to me.
All of my enemies
heard of my plight and rejoiced,
for it was You[who have done it].
Bring the day that you proclaimed—
let them become like me.

22 Let all their evil[come before You],
and You[will treat them]
[in the same way as]
[you have treated me]
for all my transgressions.
For great is my groaning, [final melody]
and my heart is sickened.

CHAPTER 2

2:1 Alas, Adonai has darkened
in his anger[the daughter of Zion].
[He has cast down]from heaven
to the earth
the glory of Israel,
and remembered not His footstool
on the day of his anger.

2 The Lord has laid waste,
showing[no pity].
All of the dwellings of Jacob
He shattered[in his displeasure] .
Fair Judah's stronghold
He has thrown to the ground.
He profaned the kingdom
and its leaders.

3 [He cut down],[in burning anger],
all the dignity of Israel.
[He turned] backward
[His right hand]before the enemy.
He burned through Jacob
like a flaming fire,
consuming on all sides.

4 He has bent his bow
[like an enemy];
poised [his right hand] like a foe.
[And he] [slew all]
[who delighted the eye].
In the tent[of the daughter of Zion]
He poured out, like fire,[His great fury].

5 Adonai became[like an enemy];
He consumed Israel;
consumed[all her citadels];
destroyed her fortresses.
He increased[in the daughter of Judah]
mourning and lamentation.

6 He stripped His sukkah
[like it was a garden];
He shattered[His place of meeting].
He made[to be forgotten]in Zion
sabbath and festival.
He spurned, in the rage of His anger,
king and priest.

2:7 Adonái abhorred His altar;
abandoned His sanctuary.
[He handed over] [to the enemy's hand]
the walls of its citadels.
[A great noise]
they made in the house of God
as on the day of a festival.

8 Adonái resolved to destroy
the wall[of Zion's daughter].
[He stretched out]a line.
He did not draw back His hand
from destroying—
bringing mourning to rampart and wall,
they crumble together.

9 [Sunk into]the earth[are her gates].
He has smashed her bars into pieces.
Her king and leaders[are in exile];
there is no torah.
[And their prophets]:
they find no vision from Adonai.

10 They sit on the ground, silent,
the elders of fair Zion.
[They have sprinkled]dust
on their heads,
[and wrapped themselves] in sackcloth.
[The girls bowed]their heads
to the ground—
the maidens of Jerusalem.

11 My eyes[waste away]with weeping,
my innards are burning,
[poured out]on the ground
are my organs,
at the ruin[of my daughter people].
as children—mere infants—are fainting
in the squares of the city.

12 [To their mothers] they kept asking:
"Where is the grain and wine?"
[As they languish]like the dying
in the squares of the city.
as their souls [ebb away]
in the bosoms of their mothers.

2:13 [How to bear witness for you]?
To what[can I compare you],
O daughter of Jerusalem?
[To what can I] [liken you],
[that I may console you]?
O maiden,[daughter of Zion].
For great,[like the sea],[is your ruin].
Who can heal you?

14 [Your prophets]envisioned[for you]
delusion and folly.
They did not reveal your iniquities;
[this might have restored]your fortunes.
[And what they offered]to you
was visions of vanity and deception.

15 They clap their hands at you,
[all who pass]your way.
They hiss, and shake their heads
at the daughter of Jerusalem:
"[Is this it]? the city
that was called 'perfect in beauty',
'the joy of the whole earth?' "

16 They open their mouths
against you, all your enemies.
They whistle[and grind their teeth].
[They say], "[We devoured her]."
Indeed this[is the day]
[that we have been waiting for].
We have arrived ; we have seen it.

17 God has accomplished
[what He Has purposed].
He fulfilled His decree,
that he commanded[from days of old].
[He tore down], [and did not pity].
He let an enemy [rejoice over you].
He raised the pride of your foes.

18 Their heart cried out to the Lord.
Walls [of the daughter of Zion]
Let tears[run down]like a river.
Day and night, give yourself no respite.
[Don't let even your eyes]find rest.

2:19 Arise! | Cry out [in the night]
[at the beginning] of the watches.
[Pour out]your heart like water.
before the face of Adonai.
[Lift up]to Him[your hands],
[for the life] [of your young children]
who swoon from hunger,
at every street corner.

20 See, Adonai, and behold:
whom[have you ever]treated so?
[Should the women]eat[their little ones],
the children they have nursed?
[Should there be slain],
in God's holy place, priest and prophet?

21 On the ground,[in the streets]
they lie, young and old.
My maidens and young men,
fell[by the sword].
[You slew them]
on the day of your anger.
[You slaughtered them];
you showed no mercy.

22 [You invited]—as[on a feast day]—
my neighbors[from all around].
[There were none],
on the day of God's wrath:
refugees or survivors.
Those that I nursed and brought up,
[final melody]
my enemy has wiped out.

CHAPTER 3 [special melody—see note below]

3:1-3 I am the man
who has seen affliction↗
by the rod of his anger.
Me—he has lead and driven↑
in darkness, not in light.
Surely on me He brings down His hand↘
the whole day long.

4-6 He wore away my flesh and skin↗,
and shattered my bones.
He has besieged me and surrounded me↑
with bitterness and woe.
He has made me dwell in darkness↘
like men long dead.

7-9 He has walled me in
till I can't escape↗.
He has weighed me down with chains.
And when I cry and plead↑
He shuts out my prayer.
He has blocked my way with boulders↘.
He has twisted my path.

10-12 He is a lurking bear to me↗,
a lion in hiding.
He has filled my path with thorns↑,
torn me in pieces, left me forlorn.
He has directed His bow↘
and made me the arrow's mark.

13-15 He shot into my vitals↗
the arrows of His quiver.
I am a derision to my people↑,
they taunt me all day long.
He has filled me up with bitterness↘,
and made me drink wormwood.

16-18 He has broken my teeth with
gravel↗, and covered me with ashes.
He has bereft me of all peace↑;
I forgot what it is to prosper.
I said, "my strength has perished↘,
even my hope in God."

3:19-21 Remember my afflictions and
sorrow↗, the wormwood and the gall.
My soul remembers clearly↑,
and is now bowed down within me.
Here's what I'll tell my heart↘,
and so recover hope:

22-24 The kindness of the Lord has not
ended↗, His mercies not exhausted.
They are new every morning↑.
Raba emunatecha.
"My portion is God", says my soul↘,
thus do I hope in Him.

25-27 God is good to the one who
trusts↗, to every soul that seeks Him.
It is good to wait in silence↑
for salvation from Adonai.
It is good that a man bear the yoke↘
from his youth and on.

28-30 Let him sit alone in silence↗,
because God lays it upon him,
to put his lips to the dust↑:
perhaps there still is hope.
Let him offer his cheek to the smiter↘.
and suffer all men's taunts.

31-33 For the Lord will not cast us off↗
forever and ever.
He wounds, but He shows compassion↑,
abundant is His kindness.
For He is loathe to cause pain or grief↘
to the sons of men.

34-36 To crush under His feet↗
all the prisoners of the earth,
To deny a man his rights↑
before the face of the Most High,
to deprive a man of justice↘,
does not the Lord see it?

3:37-39 Who's will can be fulfilled↗,
if God did not ordain it?
From the mouth of the Most High↑
do not good and evil come?
Of what should a living man complain↘?
Only for his own sins!

40-42 Let us search and examine our
ways↗, and return to Adonai.
Let us lift up our hearts and our hands↑
to God who is in the heavens.
We transgressed and we rebelled↘,
and You have not forgiven.

43-45 You wrapped Yourself in wrath
and pursued↗ us,
and slain us without pity.
You covered Yourself with a cloud↑
so prayer cannot pass through it.
You have made us filth and refuse↘
among the nations.

46-48 Our enemies have opened
their mouths↗ in chorus against us.
Panic and pitfall befell us↑,
ravages and ruin.
My eyes run with streams of water↘
at my poor people's ruin.

49-51 My eyes flow without ceasing↗,
and find no relief.
Until the Lord looks down↑
and sees us from the heavens.
My eyes are sore with sorrow↘
for the maidens of my city.

52-54 They hunted me down
like a bird↗,
those who hate me for no reason.
They dropped me to die in a dungeon↑,
and threw stones down upon me.
The waters flowed over my head↘.
and I said "I am cut off."

3:55-57 I called on your name, Adonai↗,
from the depths of the dungeon.
You then heard me crying↑:
"Don't close your ears to my pleading."
You drew near on the day
that I called↘You,
and said to me, "Do not fear!"

58-60 You have defended the cause
of my soul↗;
you have redeemed my life.
Adonai, you see how I am wronged↑,
O vindicate my right!
You have seen all of their vengeance↘,
all their designs toward me.

61-63 You have heard their reproach
Adonai↗,
the schemes they plot against me.
The talk of the men who attack me↑;
their muttering all day long.
Observe their sitting and rising↘;
I am their taunting song.

64-66 Pay them back, Adonai↗
according to their deeds.
Give them anguish of heart↑,
Your curse should be upon them!
Pursue them in wrath
and destroy them↘,
from under the heaven of God.

CHAPTER 4

4:1 Alas, the gold is dulled,
debased, the finest gold.
[Sacred gems]are scattered
upon[every street corner].

2 [The sons of Zion] are precious,
[worth their weight] in fine gold.
How[they are treated] [as earthen jugs],
The work of the potter's hand.

3 [Even the jackels]present the breast
[and give suck] [to their young ones].
[But my poor people] [has become cruel]
[like the ostriches]in the wilderness.

4 The tongue of the baby[at the breast]
[cleaves to his palate], for thirst.
[The young children]ask for bread.
[Not one person] spares a scrap for them.

5[Those who once ate] [all the best food]
[now lie rotting]on the street.
[Those brought up] in scarlet clothing
[huddle now] [on heaps of garbage].

6 All the crimes[of my poor people]
[have outdone] [the sins of Sodom].
[which was overturned]in a moment,
[no time for a man] [to wring his hands].

7 [Her elect ones]were purer
even than snow,
[and they were whiter] still than milk.
Ruddy like rubies
[was their complexion],
[Like the sapphire]in their features.

8 Now their appearance
[is blacker than soot],
They go unrecognized in the streets.
[Their skin has]shriveled[on their bones],
it has become as dry as wood.

9 We'd rather be slain by the sword
[than to find death[by starvation,
[For these] [pine away].
[They are striken]
[for lack of the fruits]of the field.

4:10 [With their own hands],
the women[of tender hearts]
have boiled[their own children].
This became[their food] in the wreckage
of the daughter of my people.

11 The Lord has vented [all His fury].
[He poured out] His burning anger.
[He has kindled] [a fire in Zion]
[that has devoured]its foundations.

12 The kings[of the earth]
[did not believe],
[nor did anyone]in all the world,
that a foe or an enemy[could ever enter]
[into the gates]of Jerusalem.

13 [From the sins] [of her prophets]
[and the crimes]of her priests,
who had shed in her midst,
the blood of the righteous ones.

14 [They roamed]
[like blind men] [through the streets],
[being defiled] with blood.
[so that no one there]would dare
[to brush up] [against their clothing].

15 "Get away,[unclean one]!"
[were the cries] [of people to them].
"Keep away! [Do not touch us]!"
So they fled away,[and now wander].
People said [among the nations]:
"They may no longer sojourn here."

16 The face of God [has dispersed them].
He will no more,[give them a glance].
[They respected]the priests [no longer],
[paid no attention] to the prophets.

17 Our eyes are strained and failing,
[watching vainly] [for our deliverance].
We were watching[for a nation] [Egypt]
[that was never] there to save us.

4:18 [Our enemies eyed]our steps,
[so we could not walk] [in our streets].
[Our doom] [is near]. Our days are over,
yea our end has come.

19 They[were swifter]—our pursuers—
[than the eagles] [in the sky].
[In the mountains], [they did hunt us],
[in the desert], laid in wait for us.

20 The breath[of our nostrils],
God's own anointed [King Josiah],
[our king was captured] [in their traps],
of whom[we had said],
"[Under his shadow],
we will live among the nations."

21Rejoice and exult,
[daughter of Edom],
[you that dwell] in the land of Uz.
[To you, in turn] [the cup will pass].
[It will make you drunk];
[you will show your nakedness]

22 [Your crime is atoned for],
[daughter of Zion].
He will no more send you
into captivity.
But daughter of Edom,
[your guilt He will punish],
[your transgressions] [final melody]
[will be laid bare].

CHAPTER 5

5:1 Recall, Adonai,
what [has befallen us].
Behold and see our disgrace.

2 Our inheritance [turned over]
to strangers,[and our houses]unto aliens.

3 [We have become]like orphans.
There is no father.
[And our mothers]are as widows.

4 [Our own water]—
we pay money[to drink it].
[And our firewood] we get for a price.

5 [To our very] necks,[we are pursued].
We labor, but nothing is left to us.

6 To Egypt[we stretched out]a hand,
[and to Assyria],
just to get enough bread.

7 Our fathers have sinned,
[and are no more].
[We have all suffered]
for their iniquities.

8 Slaves ruled[over us].
[There is none to deliver us]
from their hand.

9 At the risk[of our lives],
we get our bread,
[because of the sword] of the wilderness.

10 Our skin is hot[like a furnace].
[because of] the burning heat of famine.

11 The women in Zion were ravaged,
the maidens in the towns of Judah.

12 The leaders [have been hanged]
[by their hands].
The faces of elders [are not respected].

13 [Young men]carry a millstone.
[And children stagger]
under loads of wood.

14 The elders are gone[from the gate],
[the young men] [from their music].

5:15 The joy [in our hearts] has vanished,
our dancing [has turned into mourning].

16 [The crown has fallen]
from our heads.
Woe to us, for we have sinned.

17 [Because of this], our hearts
are sickened.
[This is why] our eyes grow dim.

18 [For the mountain] of Zion,
[which lies desolate],
[while the foxes] [prowl over it].

19 Yet You Adonai will sit forever
[upon Your throne],
through all generations.

20 [You cannot mean] [to forget us]
forever, [and forsake us] [for all time]?

21 [Turn us back] [to Yourself God],
[and we shall return].
Renew our days as of old.

22 [You can't]
[have rejected us] utterly.
You have raged against us, it is enough.

21 [Turn us back] [to Yourself God],
[and we shall return].

[final melody] Renew our days as of old.

This version of Lamentations has been prepared by drawing on the following translations:
The Stone Edition Tanach, JPS, H.L. Ginsberg, David Seidenberg,
James Moffat, Jerusalem Bible, New King James Bible

The trope melodies I used were taken from the book:

CHANTING THE HEBREW BIBLE (1st edn.) by Joshua R. Jacobson.

Chapter 3 of Lamentations is sung by singing each set of three verses to three melodies, in turn. I grouped each set of three verses together, as in 1-3, 4-6, etc. The first two of the three melodies end their first half (the "half-cadence") with a high note, and the third with a "falling tone". I have marked the corresponding syllable with an arrow:

↗ for the high note or half-cadence of the first melody, ↑ for the high note of the second melody, and ↘ for the "falling tone" of the third melody.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some "poetic licence", and some willingness on the part of the listener to be "carried" by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these "transtropilations" are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a "window" into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

If one examines the authoritative translations, it becomes clear that there are many passages of whose meaning the experts are unsure or disagree with each other. In those situations I attempt to choose a reading which scans well with the melody, and which agrees with at least one of the authoritative renderings. I also pay attention what the commentaries have to say.
I favor literal translations (e.g. "cut a covenant") to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 "beam above the door" rather than "lintel") to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between "literalness" and "listenable-ness". A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana "lean toward" the words they "conjoin" to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola "lean away" from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* "rivi'i" melody in whatever way seems most natural.

As a variant of the "grey bracket" device, I indicate the following pairs of tropes by "wrapping them around" the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (*or*: azla, etc.)	mercha siluk
Renew our days	She weeps bitterly.	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don't strictly match the Hebrew. I also "pad" some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the leyner's cantillation system. In particular, the tropes *telisha g'dola* (֠), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the muscial phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

"*Metigah-zakef*"is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in "Navigating the Bible II") this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in "take care" in this example). Haschel's system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don't write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) and the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

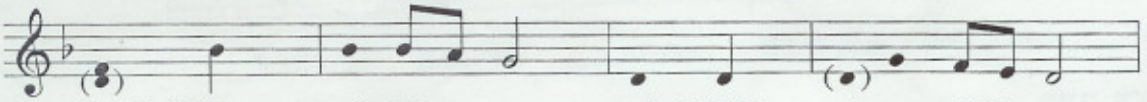
Normally I transcribe the name יהוה as YHWH (in small caps), so the leyner can choose how to pronounce it in English (depending in part on the musical phrase). I usually chant it as *yud-hey-vav-hey*, but occasionally as "*God*" or "*Adonai*".

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, 'The Living Torah' (also my source for proper names & transliterations)
Richard Elliott Friedman, 'The Bible With Sources Revealed'
Everett Fox, 'The Five Books of Moses'
The Stone Edition 'Tanach'
JPS 'Hebrew-English Tanach', (2nd Ed. 2000), *along with* Orlinsky 'Notes on the New Translation of the Torah'
Robert Alter, 'The Five Books of Moses'
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible
For Megillot, I also use H.L. Ginsberg, 'The Five Megillot and Jonah'

11. Summary of the *Te'amim*

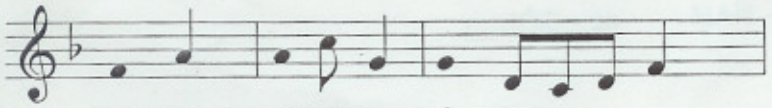
מֵרְכָא טִפְחָא מוּנַח אֶתְנַחְתָּא מֵרְכָא טִפְחָא מֵרְכָא סִילּוּק



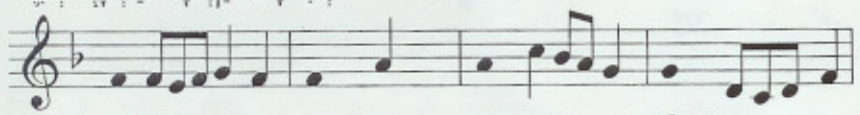
mé - r^{e}- KHA tip-p^{e} -ḤA ____ mé-r^{e}- KHA sí - LUK__

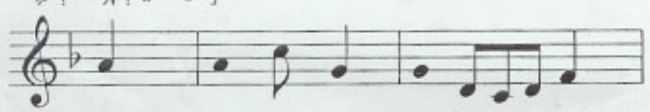
mé - r^{e} - KHA tip -p^{e} -ḤA ____ mu - NAḤ 'et - naḥ - TA __

קַדְמָה מֵרְכָא תְּבִיר

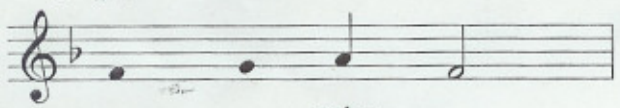


kad-MA mé-r^{e}-KHA__ t^{e} - VIR _____

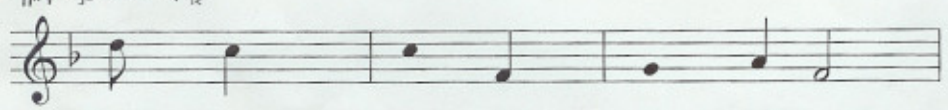
תְּלִישָׁה קַדְמָה דַּרְגָּא תְּבִיר

t^{e}-lí-SHA___ kad-MA dar-GA __ t^{e} - VIR ____

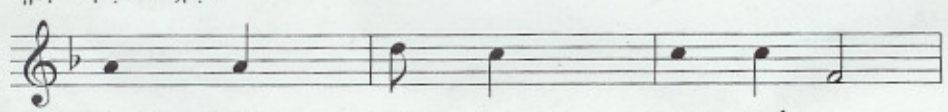
מוּנַח מֵרְכָא תְּבִיר

MU-naḥ mé-r^{e}-KHA __ t^{e} - VIR ____

זָקֵף־גָּדוֹל

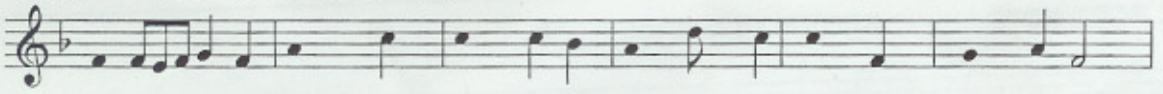


za - KÉF _____

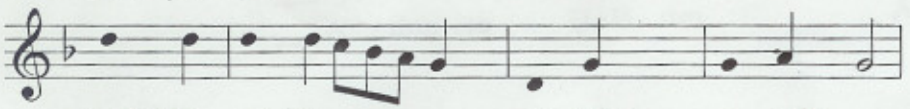
יְתִיב מוּנַח זָקֵף

TÍV _____ mu - NAḤ za - KÉF __

מֵרְכָא פַּשְׁטָא זָקֵף

mé - r^{e} - KHA TA ___ za - KÉF __

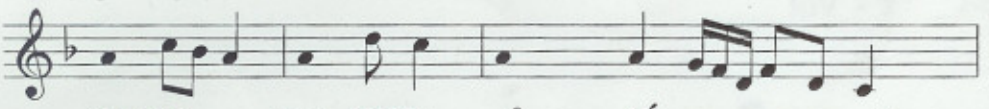
תְּלִישָׁה קַדְמָה מַהְפֵּךְ פַּשְׁטָא מוּנַח זָקֵף



t^{e}-lí-SHA ____ kad - MA mah-PAKH_ pash-TA ___ mu - NAḤ za - KÉF_

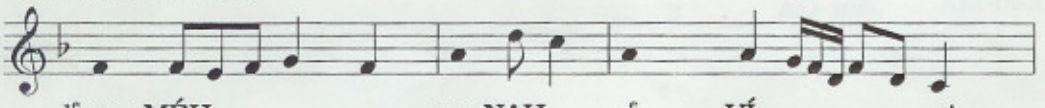
מוּנַח זַרְקָא מוּנַח סְגוֹל

mu-NAḤ zar-KA_____ mu - NAḤ se - GÓL _

דַּרְגָּא מוּנַח רְבִיעַ

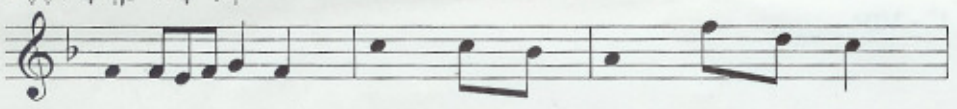


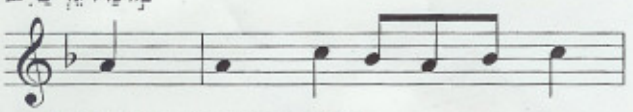
dar-GA ___ mu - NAḤ_ r^{e} - VÍ - - - - - - a'

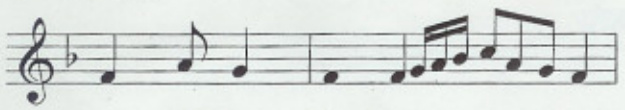
לְגַרְמֵהּ | מוּנַח רְבִיעַ



l^{e}-gar-MÉH _____ mu-NAḤ_ r^{e} - VÍ - - - a'

תְּלִישָׁה קַדְמָה גְּרֵשׁ

t^{e} -lí - SHA _____ kad- MA ___ (v^{e}) - GE - - resh

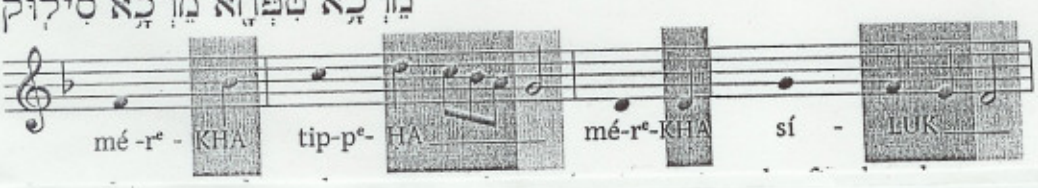
מוּנַח גְּרֵשַׁיִם

MU-naḥ gé-r^{e} -sha-YIM _____

מוּנַח תְּלִישָׁה

mu - NAḤ _ t^{e} - lí - SHA _____

The Final Cadence

We use a special melody to signal the ending of each chapter of Lamentations. This melody is applied at the final (*merekha-*) *tippeḥa* segment. You'll chant this cadence slowly. This special cadence is not applied to chapter three, which is chanted to a completely different melody (see p. 107).

מֵרְכָא טִפְחָא מֵרְכָא סִילּוּק

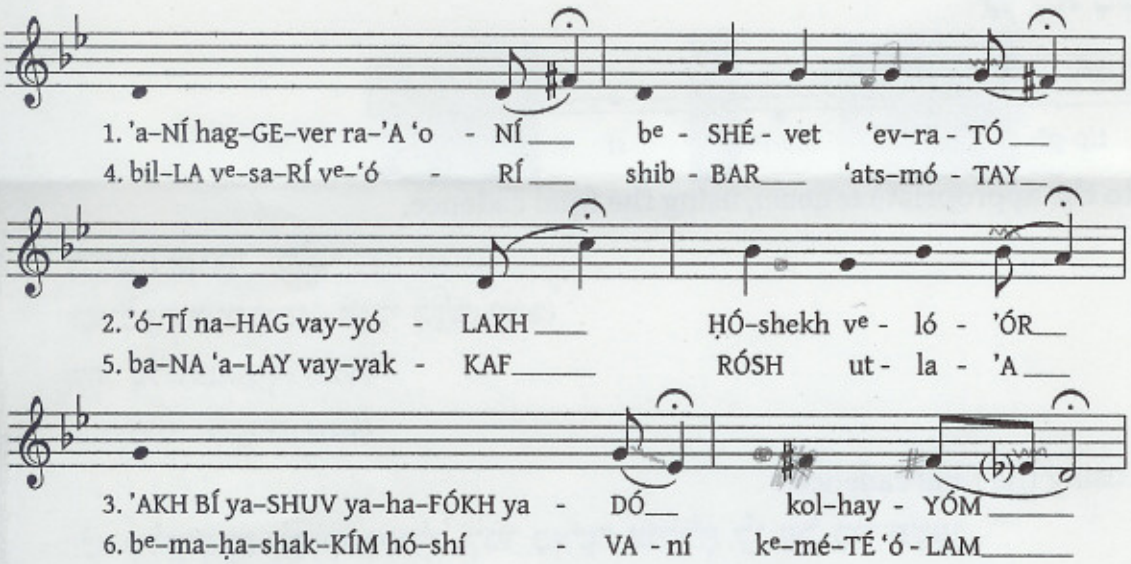


mé -r^{e} - KHA tip-p^{e}- HA mé-r^{e}-KHA sí - LUK

Chanting Chapter Three

The third chapter of Lamentations, consisting of 66 short verses, is not cantillated according to the *te'amim*. Instead, it is chanted to a special melody that combines every three verses into one strophe of melody. The half-cadence of each line of the strophe (indicated by the first fermata of each line) is chanted on the first word marked with *zakef* (or, if there is no *zakef*, *tippeḥa*).

Hear the chanting of chapter three on CD track 87.


1. 'a-NÍ hag-GE-ver ra-'A 'o - NÍ be - SHÉ - vet 'ev-ra - TÓ
4. bil-LA ve-sa-RÍ ve-'ó - RÍ shib - BAR 'ats-mó - TAY
2. 'ó-TÍ na-HAG vay-yó - LAKH ḤÓ-shekh ve - ló - 'ÓR
5. ba-NA 'a-LAY vay-yak - KAF RÓSH ut - la - 'A
3. 'AKH BÍ ya-SHUV ya-ha-FÓKH ya - DÓ kol-hay - YÓM
6. be-ma-ḥa-shak-KÍM hó-shí - VA - ní ke-mé-TÉ 'ó - LAM

(3:1) אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃

(3:2) אוֹתִי נָהַג וַיֹּלַךְ חֹשֶׁךְ וְלֹא־אוֹר׃

(3:3) אַךְ בִּי יָשֹׁב יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם׃

(3:4) בִּלָּה בְשָׂרִי וְעוֹרִי שִׁבַּר עַצְמוֹתָי׃

(3:5) בָּנָה עָלַי וַיַּקַּף רֹאשׁ וּתְלָאָה׃

(3:6) בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם׃